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AUGUST 1962

fifty pounds of Lawfull money of England
being the Same Summe of Money Expressed to be the
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Bearing even date with these p^sents and Made Between the said Jo
Stafford By the Name of
in the County of Essex Gent Surviving Executor
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purchase of the Two Acres of Meadow Ground and
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Justice said Indre or deed Indented Mentioned or agre
to be Conveyed and Assured by me the said John Stafford
unto the said James Stanley his Heirs and Assigns for
ever the Receipt of which said Summe of fifty pound
I the said John Stafford doe by these p^sents Clearly Exo
and Acquit and Discharge and Acres of Land of every part
and Parcell thereof doe Absolutely and
Exonerate and Discharge him the said James Stanley
his Heirs Executors and Admrs and every of them for ever
by these p^sents In Witness whereof I have hereunto
Set my hand and Seale the Eighth Day of October
Anno Dni 1690 And in the Seaventh yeare of their Ma
Reigne Wm and Mary King & Queene of England &c

Sealed and Delivered
in the p^sence of
Thomas Watts
Robert Dolfo

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OFFICIAL PUBLICATION OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN

AUGUST 1962 VOL 124 NUMBER 8

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EDITORIAL

'ON THESE TWO COMMANDMENTS HANG ALL THE LAW'

"THEN one of them, which was a lawyer, asked him a question tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matt. 22: 35-40.)

We have all heard the song:

There is beauty all around when there's love at home;
There is joy in every sound when there's love at home.
Peace and plenty here abide, Smiling sweet on every side.
Time doth softly, sweetly glide when there's love at home.

In the cottage there is joy when there's love at home;
Hate and envy ne'er annoy when there's love at home.
Roses bloom beneath our feet, All the earth's a garden sweet,
Making life a bliss complete when there's love at home.

Kindly heaven smiles above when there's love at home;
All the world is filled with love when there's love at home.
Sweeter sings the brooklet by, Brighter beams the azure sky,
Oh, there's One who smiles on high when there's love at home.

How true this is.

What a wonderful experience and a joy it is to be in a home where love abounds, where father is kind and considerate of his wife and children, and where the mother, through her love for all, makes kindly Heaven smile above; where children who are

by President N. Eldon Tanner

not afraid to show their love for one another and for their parents, cause joy in every sound.

In this home all are faithful and true to one another. They know that there is no joy or happiness in bickering or quarelling, but in love and harmony. It is so important that we show continued *love* and courtesies, express appreciation and respect confidences, remembering that our families' futures are more dependent on idealogies and moral and religious outlook and standards which we leave them, than the number of acres, cattle, or pounds.

Love begets love. One cannot help but feel the great love which our Prophet David O. McKay has for his fellowmen; for you individually, when you are with him. To be in his presence and to enjoy that sweet spirit of love which he radiates builds one up more than anything else can, and gives him a greater desire and determination to love the Lord and love his fellowmen.

As important and difficult as it is sometimes to love our fellowmen and to show our love for one another, we must always remember that the first and great commandment is to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and also that Jesus said, " If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 23.)

All the greed, strife, war, bloodshed and murder would vanish as the dew before the sun if the world would obey the first and second great commandments.

May we all realise what we need more than anything else in the world today, is to love God and demonstrate our love by keeping His commandments and by so doing, love our fellowmen.

May we as a Church and individually be a light unto the world by loving, and showing love for our wives and our children and for one another, in the home, in the community, and in the world, and by loving God and keeping his commandments.

The London Stake Presidency, which was re-organised at Stake Conference on June 16-17. This was due to the departure of President Hemingway, who had completed his tour of duty with the U.S.A.F. in this country. He had been Stake President since the formation of the Stake in February, 1961. President Nathan E. Tanner, an Assistant to the Council of the Twelve, and President Marion D. Hanks, of the First Council of Seventy, were the authorities for the re-organisation of the Stake. Seen above are the members of the new Presidency, with President Joseph Darling standing behind his 1st Counsellor, Brother Derek A. Cuthbert (left), and his 2nd Counsellor, Brother Holland.

LONDON STAKE DANCE FESTIVAL

Members of the London Stake taking part in the Stake Dance Festival which was held in the Hyde Park Chapel. Here they are seen competing in the Latin-American and Jive contest

President J. Darling (right), president of the London Stake, presenting the silver cup to Bishop T. Greenwood, of the South London Ward. South London members gained the most points in the Dance Festival and will hold the cup for one year.

Brother G. McRane (left) and Sister Marilyn Greenwood, who won the Ballroom Dancing contest, with President Darling and the two judges, Miss Eira Holden and Mr. Dennis Hart Wilson.

Brother G. McRane and his partner, Sister Marjorie Rushton, with President Darling after receiving the first prize in the Latin-American contest.

The Dance Festival judges—Miss Eira Holden, who is one of the leading judges of ballroom dancing in the country, and Mr. Dennis Hart Wilson, who is a professional instructor. Mr. Wilson presented the London Stake with the fine silver cup which was won this year by South London Ward.

Two smiling girls in kilts from Welwyn Garden City, who carried off first prize in the Formation Dancing section of the Festival. In second place was a team of four dancers from the Crawley Ward.

MAN A CHILD OF GOD

by Elder Delbert L. Stapley, of the Council of the Twelve

AFTER the Eternal God had shown unto Moses the workmanship of his hands which constituted many worlds and their inhabitants, which are not numbered unto man but are numbered unto the Lord, he said unto Moses:

"And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words.

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1: 38-39.)

This declaration reveals the divine and eternal nature of man; he is the most important of all God's creations, for did not God the Father say, "this is my work and my glory—to bring to pass the immortality and eternal life of man?" Man is a child of God. The earth was made for man and not man for the earth. Man is the greater and like his Eternal Father possesses creative powers and unlimited abilities.

Nephi, the son of Lehi, taught:

"Behold, the Lord hath created the earth that it should be inhabited; and He hath created His children that they should possess it." (1 Nephi 17: 36.)

God revealed to Moses that He "created man in his own image and after His likeness." (See Genesis 1: 26, 27.) How lofty and inspiring this knowledge is to His children here on the earth, to know that they have not evolved from some lower organism of life, as teachers of evolution would have us believe, but are the literal offspring of Diety.

Man's evolution does not concern his origin and beginning. God determined the fact of his form and creation; but man's evolution as a son of God is to rise towards the likeness of his Eternal Father in heaven by perfecting his God-given abilities and powers which, in an embryonic state, are like God's, but are not fully developed.

When God created man in His own image and likeness and placed Adam in the Garden of Eden, Adam became "the first flesh upon the earth, the first man also." (Moses 3: 7.)

After Eve was created and given to Adam (as his eternal helpmate), God commanded that they should multiply and replenish the earth. This commandment was obeyed and the record of Moses informs us that "Adam begat Seth in his own likeness, after his image." (See Genesis 5: 3.) Moses used the same language in stating that God created man in His own image and after His likeness when recording Adam begat Seth in his own likeness and image. The interpretation for both teachings, therefore, must be the same. If Seth, the son of Adam, was in his likeness and image, and Adam was in the image and likeness of his Father, then Seth also would not only be in the likness of his father, Adam, but in the likeness of his God.

Luke in giving the lineage of Joseph, who was accepted by the people as the father of Jesus, stated that Joseph was the son of Heli and then continues the lineage from son to father all the way back through Abraham and Noah to the beginning of man and closes the genealogical record by saying:

"Which was the Son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." (Luke 3: 38.)

This is the true record of man's beginning upon the earth as a son of God, created in His image and likeness.

This teaching, then, of man's divine origin in the image and likeness of his Eternal Parent, applies to all the descendants of Adam and Eve.

In the revelation on Church Government given to the Prophet Joseph Smith, the Lord revealed this knowledge of Seth, the son of Adam:

"Because he (Seth) was a perfect man, and his likeness was the express likeness of his father, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age." (*Doctrine and Covenants* 107: 43.)

Seth then was so much like his father that they could only be distinguished by their difference in age. That also is often true of fathers and sons today. It is also true of mothers and daughters. Many are in the express image of father or mother and they can only be distinguished because of age difference. This express likeness between father and son was also true of the Christ, the Only Begotten of the Father in the flesh.

Said the Apostle Paul:

Christ . . . who, being in the form of God . . . took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and become obedient unto death . . . " (Phil. 2: 5-8.)

Christ, the Only Begotten of the Father was made in the likeness of men, yet the Apostle Paul, writing to the Hebrew Saints, stated that Christ was in the express image of His Father's person. (See Heb. 1: 1-3.)

When Philip inquired of the Saviour the way to the mansions of God, Jesus answered him saying:

" I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14: 6.)

And then Philip asked this favour of the Lord:

" Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? (John 14: 8-9.)

Here the personage of God the Father is clearly revealed. For one having seen the Son viewed the duplicate of the Father, for both were in the express image of the other's person.

In the teachings of Nephi and also of the Brother of Jared, we learn that Christ's spirit is in the form of man and that man was created after the body of Christ's spirit. Here is the testimony of Nephi who visited with the Lord Jesus Christ when Christ was a personage of spirit. Said Nephi:

". . . for I spake unto him as a man speaketh; for I beheld that he was in the form of a man; yet nevertheless, I knew that it was the Spirit of the Lord; and He spake unto me as a man speaketh with another." (1 Nephi 11: 11.)

And now the witness of the Brother of Jared. The Saviour showed himself in the spirit to the Brother of Jared and said to him:

". . . Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image. Behold, this body, which ye now behold, is the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Esther 3: 15-16.)

If the Saviour were by my side and God the Eternal Father with Him, you would see them as men like myself. I am humbled and pleased by the knowledge that we belong to the family of the Gods.

When God created man and placed him upon the earth, *he gave him dominion over all the earth and told him to " multiply, and replenish the earth, and subdue it."* (See Gen. 1: 26, 28.) Thus man, as a son of God, was given a great challenge and powers and incentives to meet that challenge.

David, the Psalmist, exclaimed:

" When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

" What is man, that thou art mindful of him? and the son of man, that thou visitest him?

" For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

" Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. (Psalms 8: 3-6.)

William Shakespeare was given insight into man's divine nature and declared:

" What a piece of work is man!
How noble in reason!
How infinite in faculty!
In form and moving how express and admirable!
In action how like an angel!
In apprehension how like a God!

(Hamlet II, ii)

How descriptive of man as a child of God is this by that great immortal poet and writer.

Man only of all living things is created in the image and likeness of his God, an intelligent, active and creative being. Therefore, he is a child of God and is endowed with His qualities and gifts, also blessed with great powers of achievement. It is evident in man's present day accomplishments. In the fields of communications, transportation, technology, the sciences, and other fields of human endeavour man is proving by his accomplishments his divine nature.

Some three or four years ago in a nationally distributed magazine a Borg-Warner Corporation advertisement featured a Ripley's " Believe It or Not " article which quoted this amazing statement:

" IN 1830 U.S. PATENT OFFICE EXPECTED NO MORE INVENTIONS! Believing that nothing more remained to be invented, the head of the Patent Office in 1830 suggested his office be closed."

It was thought by the head of the Patent Office, and no doubt by his associates, that the inventive genius of man had run out, that man was at the height of his inventive attainments; therefore, it was folly to expect more inventions.

Borg-Warner followed the announcement with this interesting observation:

" Since then, more than 2½ million patents have been issued! Today American industry is investing $10 billion yearly in research for new ideas that will mean more jobs, whole new industries."

The cost of research today exceeds considerably the ten billion yearly appropriated for this purpose a few years ago.

It is significant that this great thrust forward in man's achievement and progress started with the Restoration of the Gospel in the year 1830. It is significant also that this pouring out of knowledge is not confined to any one nation or people, but it seems that new knowledge from heaven comes simultaneously to every advanced, civilised nation. No nation has a corner on the knowledge God is pouring down from heaven upon all flesh.

With this great flood of knowledge and light, men, not

recognising its source, do become imbued with self-importance and power.

Recently a Russian scientist, E. T. Fadeyev, head of the scientific-atheistic section of the journal *Science and Life*, is quoted as saying:

"Successful flights of earth satellites and rockets cast doubt on the existence of God and refute religious dogma. Rockets and satellites have encountered no angels nor discovered a Supreme Being.

"Religious dogma holds that it is possible to ascend to heaven only through divine intervention. But in the age of jet aircraft and high altitude rockets, artificial earth satellites and interplanetary ships, it is comical to argue that man cannot reach the heavens." (*Los Angeles Herald*).

How foolish, childishly presumptuous and absurd this statement is! As if man can transcend God, who is the source of all knowledge and power! Who can comprehend the immensity of space and all of God's works therein? The great Church hymn, "If You Could Hie to Kolob," seems appropriate to quote here.

"If you could hie to Kolob, In th' twinkling of an eye,
And then continue onward, With that same speed to fly,
D'ye think that you could ever, Through all eternity,
Find out the generation Where Gods began to be?

Or see the grand beginning, Where space did not extend?
Or view the last creation, Where Gods and matter end?
Methinks the Spirit whispers, "No man has found
'pure space,'"
Nor seen the outside curtains, Where nothing has a
place.

The works of God continue, And worlds and lives
abound;
Improvement and progression Have one eternal round.
There is no end to matter, There is no end to space,
There is no end to spirit, There is no end to race."

I sometimes wonder how far God will permit man to go before He steps in and brings about the fulfillment of His purpose in the earth?

Man has his free agency and God will not limit his imagination to try and realise his fondest dreams. He may set bounds of mortal achievement, but this knowledge will only be realised by man when those bonds are reached and cannot be penetrated.

The Apostle Paul at Mars' Hill throws additional light on this subject when he declared to the Athenians:

"And [God] hath made of one blood all nations of men for to dwell on all the face of the earth, *and hath determined the times before appointed, and the bounds of their habitation.*" (Acts 17: 26.)

"God, therefore, according to the Apostle Paul, has set the bounds of man's habitation. We might appropriately ask the question: Will God permit man today to exceed the bounds set by Him?

If we understand the revelations of God correctly, there are other worlds more advanced than our own and many of them have gone on to celestial glory, yet we have no record of interplanetary visits to this earth, except as Joseph Smith taught. Said the Prophet:

"In answer to the question—Is not the reckoning of God's time, angel's time, prophet's time, and man's time, according to the planet on which they reside?

"I answer, Yes. *But there are no angels who minister to this earth but those who do belong or have belonged to it.*" (*Doctrine and Covenants* 130: 4-5.)

No one, therefore, according to this declaration, visits this earth in its mortal state of existence except those assigned here. If that is true of this earth, then the principle would apply to the inhabitants of other worlds as well.

Created worlds have been sanctified and gone on to their eternal glory and their inhabitants to resurrection and eternal life. But yet in all the recorded history of man, no soul from another planet has visited this earth.

This knowledge need not deter the scientist from further research and exploration of the unknown in outer space, but as a child of God should spur him on for there is new knowledge to be gained. Being a true son of a divine Parent, pushing out and up to achieve, applies to the divine nature of man. We must constantly progress toward the likeness of our Eternal Father. God expects us to do so. Did not the Saviour say, "Be ye therefore perfect, even as your Father which is in heaven is perfect"? (Matt. 5: 48.)

Apostle Melvin J. Ballard made this profound statement:

"Man is a child of God; therefore, he partakes of the divine nature of his Father. Within him lie germs of infinite development. Potentially he is a godlike being. Therefore he may rise eternally towards the likeness of his Father in Heaven. Upward, divine, unending is man's destiny."

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FOR THE BEGINNER

THE PRINCIPLE OF REPENTANCE

by Elder Alvin R. Dyer

An Assistant to the Twelve

I CAN most surely understand, my brothers and sisters, the anxiety that must be in the heart of every honest man and woman who wants to know the truth concerning matters pertaining to the meaning of life and of personal salvation. But truth is a very difficult thing to discover. There are forces and conditions in life that often prevent the seeker from finding the truth.

Every man and woman who reaches maturity in life has absorbed prejudices of thought and action. Teachings of their youth have marked effect upon what they believe and think and these are not easily changed.

Accepted practices of worship and religious concept provide a powerful influence in moulding each individual into that type of person he or she is. This process builds up a human shell of basic concept that is most difficult to break or move.

These practices of worship and religious conduct, to which each is accustomed, become so deep-rooted as to prevent the recognition of a truth if such is contrary to that which is practised.

Because of these conditions it is obvious that we cannot rely upon our human senses alone, to perceive what is right and what is wrong, or to know what is truth and what is error.

Actually, in the face of established prejudice, we may reject the truth and cling to an untruth, or our way of life may be such that the truth may never be heard. Lack of information often makes that which we try the hardest to understand the most difficult for us to grasp.

When considering spiritual laws and the ways of God, there is of necessity a variance with the strictly physical pursuits, of which I have written. Simply because the ways and laws of God cannot be understood through human reasoning alone.

I think one of the most striking examples we have of this is the failure of mankind to recognise Jesus as the Christ.

I've often heard it said by some that they would have given anything if they could have lived in the day of the Saviour. The question naturally rises, would they have recognised Him if they had? He healed their sick, fed their hunger, and even raised their dead. He was actually the Son of God, the Saviour of the world, the Redeemer of mankind, and yet how many men *even* recognised Him? Only a very few.

All of the learning of this world could not reveal unto the multitudes that Jesus the Christ was among them and lived daily with them. Similarly many of the great truths of life escape people even though they are within their very grasp. The Apostle Paul understood this condition as evidenced by this statement.

"For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2: 11.)

The teachings of the Church of Jesus Christ of Latter-day Saints proclaims that men lived as individuals in a pre-existent world, and that this earth life is a probation, an intermediate step between the pre-existence and life after death. We also believe that in our pre-existent state we had great knowledge. We understood many of the great laws and principles of life which we do not fully understand here. We understood also the plan of the Gospel which was advocated by Jesus Christ, who was known there as the Only Begotten of the Father.

For a wise reason, when we came into mortality, we lost our understanding and memory of these things. And yet, mind you, in order for us to understand the things of God, as we sojourn in mortality, we must come to know of these very truths that we understood in the pre-existence. This is why the Apostle Paul says that no man knows the things of God but the Spirit of God and we may continue that scripture by saying: "and to those to whom the Lord will reveal it."

Thus in determining the road we shall take in life, human reasoning will not give the right answer. We must somehow learn what we knew in the pre-existence, to understand it. For there we had understanding without mistake. We believe, in this Church, that our Heavenly Rather made pro-

vision in this to help us. In fact, one of the ancient prophets stated it this way:

"There is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32: 8.)

Inside of man there is something else besides the human element. There has been placed into this human body an eternal spirit. That spirit lived in the presence of God, and that spirit has a knowledge and an understanding of the purpose of life. Oh, if we could but awaken, if we could know what that spirit knows. But it cannot come through human reasoning. It must come through the power of the Spirit, meaning the Holy Ghost, as we receive it by inspiration.

There is a simple process as to how we can know and understand this. In the *Book of Mormon* are found the teachings of a great prophet by the name of Alma. He gives us the key of how we can find the truth. *First*, we must have a desire to believe the truth. *Secondly*, we must open our hearts to it, and then, we must receive the testimony and the word from a servant of God. If he is speaking the truth then we will feel it inside.

The Prophet Alma says it will be like a seed that grows within us and we will know by the power of the Spirit that this is a true seed, for it will swell and magnify within us. These are his words:

"But behold, if ye will awake and arouse your faculties, even to an experiment upon my words and exercise a particle of faith, yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

"Now, we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me." (Alma 32: 27, 28.)

There are many people who cannot do this, and the reason they cannot is because they do not have the ability to *repent* of their wrong-doings. There never has been a man or a woman ever receive of the Spirit of God who would not repent of their sins.

Let me tell you why this is. We hear of famous Evangelistic preachers going up and down the country calling people to repent, but there is more to repentance than this type of revival preaching implies. To understand the true meaning of repentance we must also understand one of the basic principles of the Gospel of Jesus Christ. A man must awaken to the need of change within himself and then apply this principle in the forsaking of wrong, but the decision to do it must be sincere and his own.

Never in all of man's endeavour does he represent the principle of free agency more effectively than when he is in the process of repentance. There is no time in life when a man will glorify God or His Son, Jesus Christ, more than when he exercises his free agency to overcome wrong for this is precisely the plan that He advocated.

We make a mistake when we think that repentance is solely a principle of conversion. Its application is broader than that, for we must learn of its effectiveness as a principle of redemption. After repentance and baptism it must still continue as a cardinal principle in our lives. No man or woman can honestly repent without exercising free agency. Thus we see the relationship between agency and repentance.

Repentance is the basic principle of our Christian Faith. For, if a man has a desire in his heart to know the truth, then when he opens his heart to it, the normal and positive reaction is to make him know that he has participated in acts that are wrong and therefore sinful. There is no one in life who does not need repentance. The Apostle James says that if you say you have no sins or you have no need of repentance you are a liar, and the truth is not in you. For this reason Christ's last words to the apostles as He sent them forth in that day, and among the first that He gave to the Prophet Joseph Smith in this dispensation was:

"Go ye out among the people, teach them to repent and baptise them in My name and they shall be saved."

This is not just a simple statement, it is not just a simple ordinance. It goes directly to the very kernel of the Gospel of how the power of the Spirit can be manifest in our lives.

Repentance is a wonderful thing, and it is so simple to understand and apply. The Lord said: "By this you may know, when a man repenteth behold he will confess his sin and then he will forsake it."

There is no discriminaton against the man or woman who may have done wrong in his or her life. Wrong as it may be, is not always the tragedy. The tragedy is when we fail to confess our sins and then forsake them. The unhappiest people in this world are people who try to hide their wrong-doings and will not repent.

I remember several years ago of interviewing a middle-aged married couple who had come into the Church only a few years before. They wanted to go to the temple of the Lord. In the course of the separate interviews I asked them if their lives had always been clean. And here, after nearly twenty years, this lovely sister said: "President Dyer, I cannot go into the House of the Lord because I have carried a secret in my life for these many years."

She told of a sin committed which she had never been able to erase from her mind. My instruction to her was, "I want you to go and tell your husband." She said; "Do I have to do that?" I said, "Yes, and when you do you will feel free again because in committing this act you have offended your husband."

She followed the counsel confessing to her husband and then sought his forgiveness. The husband came to me with tears in his eyes, and said: "The thing that provokes me is that she didn't tell me years ago, because," he said, "I would have forgiven her then the same as I have tonight."

That wonderful couple later went to the temple. But that night after all matters of Church business had been concluded and as I was leaving the chapel, I discovered her waiting for me. She rose and came toward me and said, "President Dyer, I've never been so peaceful and happy in all my life." Gone was the stress of carrying a sin locked up

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Be Honest with Yourself

by
Joan Bradley

Joan Bradley is the daughter of Brother J. Neil Bradley, the Church Building Supervisor for Great Britain. She is 18 years old and has recently graduated from the Central High School, an American Air Force School near Hampton Court.

I FEEL that the youth in our Church have definite responsibilities, which perhaps we don't take the time to stop and consider often enough.

Our parents, our Church leaders, and all those who have gone before us have made our world the wonderful place that it is to live in now. One way of repaying them is to shoulder our responsibilities now and prepare ourselves as future leaders.

We have many responsibilities, of course, but I want to mention those which are some of the most important.

First of all, I believe that we should learn. Learn what our responsibilities are, learn about our Church and what we believe, learn in the school-room and through reading and study. Helaman was given this advice by his father: " Learn wisdom in thy youth, yea, learn in thy youth to keep the commandments of God."

This life is for learning; so is the next. Part of life's lessons are learned by failing first and trying over. Some call this trial and error; others call it experience. We have to learn to accept a certain amount of trial and error, sometimes it is good for us.

But, there is a short-cut to learning, shorter than trial and error, which we should try to find now in our youth. We should seek this short-cut through thoughtful study, from the experience of others, by the reading of good books, by going to school. This is our education, and its chief purpose is to prepare us to live happily here and hereafter, and to make the world better for those who will follow us.

Our Church scriptures and writings tell us why: " We are saved no faster than we gain knowledge "; " The glory of God is intelligence "; and " If a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." And in this life, too, because knowledge here is power, power to produce the essentials of a happy, comfortable life; power to avoid some of life's unnecessary pains; power to recognise and appreciate the truth and teach it to others.

Most important, I feel that we should study the Gospel and learn more about the things we claim to believe. We should read the *Book of Mormon* and the other volumes of Church literature available to us. We can learn through participation in class discussions, fireside talks, and in serious discussion with our friends.

Once we have learned and we know for sure what we believe, we can better do our next responsibility, that of living up to what we know is right. We can then set up our high standards and goals and constantly work toward them. We will have determined the answers to questions presented to us by non-member friends, and we will be prepared to take the correct stand when " everyone else " is going along with the crowd and in the wrong direction.

We will be able to turn away from evil and do things *our* way because we know that we are doing it the *right* way. This also provides us with the opportunity of showing others what we believe. We have a tremendous opportunity and, again, a responsibility of setting the proper example to friends outside the Church. We should invite our friends to share in the truth with us and to show them the joy that comes in living the truth.

Perhaps the greatest responsibility we have toward our Church is that of serving. Our Church not only permits, but demands the participation of its people. Everyone who will participate is given the opportunity, and everyone is encouraged to participate. The degree to which we take part in these spiritual, intellectual, physical, and social exercises will determine the degree to which we are eventually saved.

Let's look at some examples which you may remember from the poster " Its Smart to Take Part " in the Be Honest With Yourself series.

A boy or girl takes part regularly in class instruction, and learns priceless truths. This is part of that first, important, learning responsibility that I mentioned earlier.

We join a Church-sponsored scout troop, a young people's

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GOD'S PERFECT LAWS

by Roma Edwards
of the Wrexham Branch

WHENEVER we are unhappy or dissatisfied with life, we can usually trace the fault back to ourselves. It may be something or someone in the Church who has caused the ill-humour in us, and if we were honest and faced up to ourselves, we would most probably find it was our own fault. Maybe we find it impossible to forgive, when God's law requires us to, as lovers of our fellow creatures.

I was having an argument with someone the other day, just a friendly one, when he quoted a piece of Shakespeare which began . . . "Unto thine own self be true." He quoted more than that, but the words "Unto tine own self be true," stuck in my mind.

God's laws are such perfect laws, that He in His great wisdom knows how happy we will be if we will do our best to abide by them. God is not a dictator who says, "We will make the people do this or that," just to satisfy a whim of His. The laws that come from God were given because He knows far better than we do what will make us happy.

Life would be so much easier for us if we would make ourselves more as little children. The other night I was putting my little boy to bed, and as usual he said his prayers. He asked God to forgive him for throwing stones.

When he'd finished his prayers, I had a little talk with him and said, "Wouldn't it be nicer if you didn't have to ask God to forgive you for throwing stones." He then said, "Why? Doesn't God like me throwing stones?" I said I didn't think so. After thinking for a little while he said, "Well, Peter and Alan throw stones at me." I then told him if they did it again the next day God would be more pleased with him if he walked away and left them, rather than throw stones back.

The following afternoon, I was busy scrubbing the kitchen floor when Roger came running in. He said, "Peter and Alan have been throwing stones at me again, but I didn't throw stones back. I just said to them, God doesn't like it when you throw stones like that!"

His eyes were shining when he said it to me, and it was clear to see that he felt ten feet tall. He then said, "God likes me better when I don't throw stones and hurt people doesn't he?"

It went through my mind then, how even children are happier if they will fulfil God's laws and if we would only be true to ourselves and face up to ourselves, we would be half-way to abiding in the law. We must humble ourselves more as little children.

FROM THE TEMPLES OF OUR LORD

No. 5: Hawaii

by President R. Tietjen

THE LATTER-DAY SAINT family is dependent on the Temples to give it solidarity, purpose and continuance. Without its sealing ordinances every family would disintegrate as fast as its members bid farewell to this life.

But now in the Temples they are welded together into a solid chain extending back to the beginning of time and reaching forward into all eternity.

Through genealogy we learn about our ancestors. We know who they are, when they lived and where they were born. We accept the ordinances of the gospel for them saving them as the Saviour saved us.

What a time of family rejoicing on the happy day we

shall see and clasp them to our bosoms. They will be waiting with gratitude. They will know us and we will know them. How important that we get well acquainted with their names and all else that we can find out about them.

What a thrill to come to the Temple as a family and there to covenant together. To there espouse the priciples of obedience, sacrifice, chastity and consecration; to enjoy the Spirit of the Lord together in His Holy House; to take this inspiration back to the home to comfort, cheer and bring harmony there, to make it a haven of rest so that each night is spent in peaceful sleep and each morning brings the thrill of a new day of hope, opportunity and accomplishment.

Happy the family that says "come and let us go up . . . to the House of the God of Jacob and he will teach us of his ways and we will walk in his paths."

In the Hawaiian Temple we have many nationalities, Hawaiian, Samoan, Tahitian, Tongan, Filipino, Maori and Haole or White. All are brothers under the skin. All working as one big family. All children of Our Heavenly Father. Truly the Spirit of the Lord is there in abundance.

Sister Tietjen and I feel honoured to be asked to preside over such a happy family. Their faith is firm and complete in its simplicity. The Temple is their first love and to it they give their undying devotion.

LONDON TEMPLE ENDOWMENT REPORT

MAY 1962

Stakes and Missions	*Male*	*Female*	*Total*	*5 months' Totals*
Leicester Stake	26	48	74	375
Leeds Stake	2	–	2	169
London Stake	26	35	61	378
Manchester Stake ..	4	2	6	191
British Mission	17	11	28	176
South-West British ..	40	26	66	198
Central British	1	1	2	182
North British	45	32	77	230
Scottish-Irish	2	2	4	27
	163	157	320	1,926
Visitors	550	98	648	2,198
TOTALS:	713	255	968	4,124

THE WAY TO HAPPINESS AND EXALTATION

by Archibald Bennett

author of many

genealogical books

LATTER-DAY Saints are blessed in the knowledge that they are the beloved spirit children of Elohim, the Eternal Father. As such it is their divine destiny, through obedience to the principles and ordinances of the Gospel—the Lord's recipe for eternal happiness—to progress and improve until they eventually become perfect like their Divine Parent, to dwell with Him in celestial mansions.

The Prophet Joseph Smith proclaimed: "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God".[1]

It is evident that Joseph had before him a vision of the same path of righteous living that the ancient prophets Lehi and Nephi were permitted to see. Lehi said, in describing a wondrous dream or vision shown to him:

"I beheld a tree, whose fruit was desirable to make one happy.

"And it came to pass that I did go forth and partake of the fruit thereof; and I beheld that it was most sweet, above all that I ever tasted. Yea, and I beheld that the fruit thereof was white, to exceed all the whiteness that I had ever seen.

"And as I partook of the fruit thereof it filled my soul with exceeding great joy; wherefore, I began to be desirous that my family should partake of it also; for I knew that it was desirable above all other fruit".[2]

Above and alongside the straight and narrow path leading to happiness was a rod of iron, representing the Gospel. Many persons started along the path leading to the beautiful tree of eternal life. Anon they encountered an exceeding great mist of darkness, and those who failed to hold firmly to the rod of iron lost their way, wandered off and were lost, never reaching the goal of happiness and of God's greatest gift, eternal life.

The ultimate objective of our being and of our life upon this earth is happiness and perfection like that possessed by God the Father and Jesus Christ the Son. As forcefully taught by the good King Benjamin, those that keep the commandments of God are blessed in all things, temporal and spiritual, and if they continue faithful to the end "they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness".

In the celestial kingdom of God there are three heavens or degrees. The highest division is reserved for those who are entitled, by righteous living and compliance with all gospel ordinances, to dwell for ever in an eternal family relationship, in the new and everlasting covenant of marriage. In no other way can they attain to this greatest of all blessings, which includes the power of eternal increase.[4] After the resurrection these perfected celestial beings will have the power of begetting spirit children, even as we were formerly begotten spirit children of our Father in Heaven.

In this uppermost portion of the celestial kingdom all are organised in a patriarchal family order, with each faithful father and mother, previously sealed for eternity, presiding for ever over their children and their children's posterity. At the head of all will be our Eternal Father, under Him and next in authority will be Jesus Christ, next under Him Adam, then in turn Seth, Enos, etc., on down in direct descent to the father of families today; and these will in like manner preside over their offspring, and their sons over their progeny; and so on in a chain of families to the end of time. Each heir of exaltation must find his true place in the perfect and orderly celestial family.

Through the atonement of Christ all mankind may be saved in the celestial kingdom by obedience to the *laws* and *ordinances* of the gospel. The ordinace of baptism and confirmation grants the faithful person remission of sins, the guidance of the Holy Ghost, membership in the Church of Jesus Christ, and is the doorway to the celestial kingdom.

It is required of all who live to the age of eight years, the

age of accountability as defined by revelation. For the males come next ordination to the Priesthood. They, as holders of the Melchizedek Priesthood, and women, when properly and officially recommended, are permitted to enter the temple of the Lord and receive the holy endowment, a sacred ceremony and course of higher instruction, to prepare them for advancement and exaltation in the celestial kingdom. Finally, as the grand culmination of all gospel ordinances, comes the sealing of wife to husband and children to parents in an eternal family union. Those so sealed and who continue faithful to the end of their lives are entitled to eternal life "which God giveth unto all the obedients".[5]

Exaltation is a family affair. There must be a chain of sealing—a chain of families linked together by sealing, from ourselves back to the beginning, even clear back to father Adam. However, during long periods in history the gospel and the higher Priesthood and the divinely delegated power to perform sealings for eternity was not upon the earth. Even the noblest and best of these past generations could not possibly have received in life, baptism, the endowment and the sealings.

They lived their lives and did their work according to the light and knowledge granted them, and then passed into the spirit world. With their sins unremitted they are detained as prisoners, held back from membership in the Church, from the guidance of the Holy Ghost, and from belonging to an eternal family.

Faithful missionaries in the spirit world are carrying the gospel to these restricted ones, and undoubtedly millions of them have accepted the glad tidings of great joy and are ready to receive the ordinances that will bring them the blessings of exaltation. But the missionaries must explain to them that the administration of these ordinances must be performed on earth, they are earthly ordinances and cannot be administered in the world of spirits. But living persons may serve as proxies for and in their behalf for baptism and confirmation, Priesthood ordination, the endowment and sealing.

Immediately those so instructed, who have accepted the message of the missionaries, look to their posterity upon earth for deliverance, to those who themselves have accepted the gospel message and are qualified to enter holy temples and perform these ordinances for their departed kindred. Imagine your eagerness, if you were in their place in the prison house, to have your earthly representatives come promptly to your rescue.

The Prophet Joseph Smith knew of this eager yearning on their part, and cried out in great fervour: "Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren; and on, on to the victory! Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free".[5]

In order to rescue the dead, our dead, from prison, we must first of all learn who they were and correctly identify them and the members of their families. The process of searching and gathering the records of our own forefathers is relatively simple. Fortunately, most inhabitants in Britain are near the sources of information they must search. Begin with yourself. Make out a complete and correct family group record of your own immediate family, supplying all the information called for on the form. Then prepare a similar record for the family of your parents, of both sets of grandparents, and on back along the various ancestral lines as far as the information on them can be obtained.

This conforms to the instructions given by the Prophet many years ago. Said he, "If you have power to seal on earth and in heaven, then we should be wise. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your father in eternal glory."[7]

To be acceptable unto the Lord and for temple work, all these records must be true and adequate in identification. Only so can they correctly describe the dead, so that it can be known with certainty exactly whose work is being done.

Even as in ancient Israel, when an animal was offered in sacrifice to the Lord, it must be a perfect animal, without spot or blemish or defect of any kind, so it is today with the records of our dead we submit on the altar of sacrifice. "Let us, therefore, as a church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy temple . . . a book containing the records of our dead, which shall be worthy of all acceptation."[8]

Latter-day Saints in the line of their duty are entitled to help from on high in seeking out the records of their ancestral dead, if they ask for it. The Holy Ghost is able to direct their efforts and inspire them where to look, what persons to consult and what records to search. No one should undertake this important Church duty without first praying for inspiration as to what steps to take, and asking to obtain the true spirit of this work.

Consult relatives who most probably can supply you with needed information. Also search the records, all the existing records, of the places where you know your progenitors lived. Ascertain if any printed genealogies are available on any of your ancestral lines. Utilise material in libraries accessible to you. When you have done everything in your power to find family connections, then confidently pray to the Lord for further direction and guidance. "If any of you lack wisdom, let him ask of God . . . and it shall be given him. But let him ask in faith, nothing wavering."[9]

It is not to be expected, nevertheless, that the Lord will do all the work for us. He expects us to do our full part, everything that lies in our power, before we call upon him for help. This lesson was effectively taught to Oliver Cowdery when he asked for and was given the power to translate ancient records. Yet Oliver never translated a single record. Then word came from the Lord through the Prophet that it was not now expedient that Oliver should translate. "Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it be to ask me. But, behold, I say unto you, that you must study it out in your mind."[10]

Correct procedure then would be to ask for God's help to

inspire what steps to take, do the utmost you can to solve your genealogical problems, then ask the Lord to supplement your best efforts, and crown your searches with success. You can now ask in genuine faith, and the Lord will not disappoint you. Seek and ye shall find.

What a blessed privilege it is to the Saints in Britain to have in their midst a House of the Lord, the Temple of God. To it they may go to make sacred covenants with the Lord, to be instructed in most advanced principles of the gospel in this "house of learning," the Lord's university for teaching how eternal life may be obtained. To enter the temple they must come with an official recommend certifying that they are of worthy life and conduct. In the hallowed atmosphere of the temple concentrated and symbolic instructions are given in conformity with best teaching procedures.

Even then, so much new truth is given in one session that no mortal could fully comprehend and retain the full significance of what is presented in just one visit to the temple. What a blessing it is therefore that the living may go again and again to the temple, as proxy for the endowment of one after another of the dead, thereby refreshing their memory and increasing their understanding of the glorious truths presented in such vivid detail. In seeking to secure blessings for the dead, they themselves reap rich blessings in return. In reality they come out of the temple endowed with power from on high.

There is an abiding and soul-filling joy that comes to those who labour lovingly and at a sacrifice to bring blessings within the reach of the departed. President George Q. Cannon, when a member of the First Presidency, declared, "There is no sweeter joy ever received by a human soul than that experienced in the labour for the redemption of the dead."[11] Elder John A. Widtsoe, formerly of the Council of the Twelve, said with sincere conviction:

"Those who give themselves with all their might and main to this work receive help from the other side, and not merely in gathering genealogies. Whoever seeks to help those on the other side receives help in return in all the affairs of life. I can think of no better preparation for one's labour on the farm, in the office, wherever it may be, than to spend a few hours in the temple, to partake of its spirit and to give oneself unselfishly for the benefit of those who have gone beyond the veil. The things of the spirit are the great things of life. Thing material come and go, they vanish, they are temporal, but things spiritual live and endure and never fade, never end. The strong men in this Church and Kingdom live the spiritual life.

"The thousands of men and women, unpaid, with no hope of material reward, who work for the dead in the temples of the Lord, are eloquent expressions of the spirit of the latter-day work."[12]

Latter-day Saints have a saving mission so important that it is even likened to the work of the Saviour, to whose work it is supplementary. Those who search out genealogies in preparation for temple work, as well as those who render loving service as officiators and proxies in the temple, are called "saviours on Mount Zion." It is the highest of all titles. It is a privilege to be earnestly sought after. Such a service brings its rich reward to those who engage in it, mellowing their character, hallowing their life and moulding them more and more in the likeness of their Redeemer. It is one of the most important things the Saints can do. Neglect of it can imperil their own salvation.

Early in the history of the latter-day restored Church the Saints were called to build up Zion in Jackson County, Missouri. They failed for various reasons. One reason the Lord himself gave in a revelation:

"But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them.

"For they were set to be a light unto the world, and to be the saviours of men.

"And inasmuch as they are not the saviours of men, they are as salt that has lost its savour, and is thenceforth good for nothing but to be cast out and trodden underfoot of men."[13]

Centuries ago the great Prophet Isaiah looked forward to our day, saw the great mission laid upon us as modern Israel, and perhaps the hesitancy and delay of some Latter-day Saints to embark valiantly upon their mission as saviours. Fervently he cried out, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city."[14]

The tremendous import of this appeal is given in Section 113, verses 7-8, of the *Doctrine and Covenants*:

"Questions by Elias Higbee: What is meant by the command in Isaiah, 52nd chapter, 1st verse, which saith: Put on thy strength, O Zion—and what people had Isaiah reference to?

"He had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost."

The inevitable conclusion is that the Zion of today, the Church of Jesus Christ of Latter-day Saints, has been commissioned to perform a saving mission of surpassing importance. We have the Priesthood authority, we have the temples, we have access to and have been gathering the records of our dead in ever increasing volume. All of this preparation must not fail of its purpose.

We must not fail the Lord, who has entrusted us with the power to search out and redeem the dead. We must stand forth valiantly in our sacred calling as saviours of men—saviours on Mount Zion.

[1] *Teachings of the Prophet Joseph Smith*, p. 255.
[2] 1 *Nephi* 8: 10-12.
[3] *Mosiah* 2: 41.
[4] *Doctrine and Covenants* 131: 1-4.
[5] *Moses* 5: 11.
[6] *Doctrine and Covenants* 128: 22.
[7] *Teachings of the Prophet Joseph Smith*, p. 340.
[8] *Doctrine and Covenants* 128: 24.
[9] *James* 1: 5.
[10] *Doctrine and Covenants* 9: 7-8.
[11] *Saviours On Mount Zion*, p. 199.
[12] *Searching With Success*, p. 108.
[13] *Doctrine and Covenants* 103: 8-10.
[14] *Isaiah* 52: 1.

BE SURE TO FIND YOUR RIGHT PITCH

by Jean Taverner

THE Singing Mothers' tour—what an example this is to convince anyone that singing is not just for the special few but for the majority.

When the auditions were held six months prior to the tour, in London alone there were 80 sisters who desired to sing with the choir. Unfortunately, we had an allocation of only 30 and it was a revelation to me that had I been able I would have selected most of the 80.

Of are requirements for the tour only two of them were musical. One, that the singer should be able to carry a tune; and the other, some knowledge of sight readings. We had to be rather lenient on the latter as the majority of the sisters had had no previous musical experience—but they did have a great enthusiasm and desire to fulfil this missionary calling.

The six months work we had to do weren't at all easy—not only were there musical problems in learning 22 quite difficult songs for concert performance but there were domestic problems as well. We were promised, however, by the Priesthood that our difficulties would be overcome and our ambitions realised and so with a constant prayer in our hearts and steady application to our task the great end was achieved and what a wonderful success it was, too.

Now for your own achievement in singing! First of all take stock of your voice. Are you happier singing high, in between or low, or none of these? If the latter, have patience and persevere! Determine your voice range and stick to it—don't be tempted to sing another voice part because it has a more attractive melody than your own.

I'm thinking now of when we sing hymns each Sunday and how easy it is to sing the melody or tune. This is fine for a beginner, but now you've discovered you possess a voice and you've polished it in the bathtub, be ambitious. Try the harmony lines—the alto, tenor or bass. Seek out someone who has the same pitch of voice as your own and who is already tackling a part and sit close to them. There's comfort in not being alone at this important stage.

Then ask your organist or chorister to play your part over after the meeting or better still join your Ward or Branch choir. You'll make far more rapid progress this way and if there isn't a choir or singing group in any organisation, enthuse a few people to take action and inform your chorister, Bishop or Branch President of your desire.

Pray about it and I know the way will be opened up for you to progress in this stage of singing.

I've heard several of the Church authorities praise our British congregational hymn singing as being the finest they've heard. Yes, we in Britain have a fine heritage of song, and this shines through even in small groups of the saints. Yet how much better it could be, and far more pleasing to the Lord, to develop our voices and sing with our whole heart, thereby overcoming frustration due to vocal limitations.

In last months' article I mentioned about breathing. A good exercise to develop breath control can be done each day while walking. Make quite sure before you take a breath that your posture is good and that you are walking uprightly and correctly and not too fast.

Take a good slow breath and hold for a few paces, say six to start with and then exhale. Do this a few times to accustom your lungs to the extra quantity of air, and then gradually increase the number of paces to each breath.

You will be surprised at your lung capacity and this will

strengthen your diaphragm muscles so that your singing will be stronger and pitch truer. When you breathe preparatory to singing a phrase though, breathe a little quicker and use the normal speed for intake of breath as you do when speaking.

Take care not to let the breath out all at once on the first two or three words as this clouds the vocal line and produces breathiness.

We sit for our hymn singing so let us again watch our posture and sit correctly, not too upright or rigid, but relaxed with tummy pulled in and books and heads held high.

Remember when you sing, never breathe in between the syllables of a word. Take enough breath to last right through the line and in the slower hymns where this seems impossible, break it in an appropriate place and snatch a breath quickly, with as little effort as possible.

When Alexander Schreiner was over here last year he encouraged us all to learn to play the piano, and how essential this is, both in home and church gatherings. Make a resolution now that at least one member of your family learns to play; he or she will become the most needed and respected member of your Church group.

For all those interested in music theory I would recommend a little booklet by Stewart McPherson, "The Rudiments of Music," which can be obtained through your music shop at very little cost.

Next month I'll give more suggestions, help to choristers and ways in which we can widen our musical appreciation. Till then have fun with your music.

REPENTANCE (continued)

inside, now, she was free. True repentance was the reason for her happiness.

I've always been impressed with the story of a very prominent man who, as he lay on his death-bed with his family surrounding him, holding his son's hand, had suddenly grown weaker, but managed to whisper that he did not want to leave this life without telling his son of what had happened to him when he was fourteen years of age. He told of stealing a very simple little thing from another boy. This wrong had stayed with him all his life. When wrongs are committed an emotional stress is built up within. There is only one way to get a release from it, that of repentance.

It is no wonder that the Lord said to the Prophet Joseph Smith in the beginning of this dispensation, "Say nothing unto the people but repentance." It is not a principle to embarrass people, I tell you it is a principle of greatness. No person who is not a regenerative type of person will ever enter the Celestial Kingdom.

We must constantly, in our lives, even when we become members of this Church, be sifting the wrong, choosing the right, rising above weakness, going on unto perfection; this is the law of repentance.

NEXT MONTH

- **THE BOOK OF MORMON (Part I) by Dr. Hugh Nibley**
- **Temple Work in the Millennium**
- **President Henry D Moyle in this Country**

BE HONEST (continued)

chorus, a singing quartet, or we try out for a part in a dramatic skit. That's experience and progress.

We take our turn to speak on principles of the Gospel in our MIA meetings or in Sunday worship services. Again, we're taking part and advancing forward.

We participate in Church league sports and in the process we build the physical body, practice teamwork, and learn the value of putting good sportsmanship into our play and work.

Going to "socials" in the attractive and wholesome atmosphere of our Church recreational halls helps us to develop our social graces and meet and associate with young men and women of our kind, the kind we'd like to have for our friends and eventually, for our mates in marriage.

As we get older we become scout leaders, Sunday School teachers, and many of us go on missions. All this is "taking part". It is the day-to-day way to happiness and eternal progression. It is our part, an important life-long part, in living our religion for our own good and for the greater good of others. It is our part and our responsibility to the wonderful Church which has done so much for us.

I think that you have all heard it said that, "that which you will one day be, you are now becoming." And I remember reading as a Beehive: "Women are only girls grown tall; hearts don't change much after all."

Our obligations and responsibilities to the Church now, are much the same as they will be when we are adults. They are carried out by adults now, living the commandments from our Father in Heaven: "Love the Lord, thy God, with all thy heart, might, mind, and strength." "Love thy neighbour as thyself." And more especially for us while we are still in our homes with our parents: "Honour thy Father and thy Mother."

If we can remember the advice that Helaman was given: "Learn wisdom in thy youth, yea, learn in thy youth to keep the commandments of God"; and if we can follow the commandments of the Lord and learn to accept the calls which come to us from Stake and Ward leaders, we will not only be fulfilling our responsibilities to the Church, but to our Father in Heaven, to our parents, and to ourselves.

WOMEN'S PAGE

Conducted by Muriel Cuthbert

Dear Sisters,

We have enjoyed receiving your comments, hints and poems . . . and, in encouraging you to send more, we would just offer these few points of advice :

1. **Short poems are more likely to be printed than long ones.**
2. **We try to keep hints, articles and poems seasonal. We have to prepare one month in advance of publication date, and this means that poems or hints on autumn should be reaching our office now.**

Don't be discouraged if your material has not been used, it may have been saved for use at a more appropriate time.

THERE are many new branches of the Church opening up in these islands and no doubt they will be holding socials from time to time, as do all groups of Latter-day Saints whenever they can.

We have been collecting ideas for these socials from various parts of the country, and give the following ones which have proved very successful. Careful planning and checking of all arrangements are of course necessary to ensure success. Form a committee and allocate the various responsibilities such as catering, decorations, publicity, tickets etc. Then check to see that each one is fulfilling the assignment.

PIONEER PARTY. This could be a Barn Dance. Make your hall into a barn by hiring a few bales of straw from a local farmer plus upturned barrels with apples on top. (Note: Include the apples as part of the refreshments as they are never there at the end of the dance). The refreshment table disguised as a chuck wagon.

Hot dogs sell well, but you need endless supplies of cold drinks or ices, as square dancing is the main part of the programme. Men should come in jeans and check shirts, but all six-shooters are to be left at the door. This took quite a lot of organising and imagination, but was on a district basis and was well worth the effort.

Have you ever read *Alice in Wonderland* and laughed at the Mad Hatter's Tea Party? Well, its fun to give a MAD HATTER'S POSTUM PARTY. Master of ceremonies should be top-hatted and quite crazy. The white rabbit and dormouse are his two assistants, a balaclava helmet with two long ears makes a good disguise. When everyone is seated, you will remember that the hatter discovers his plate is dirty so everyone must move up one place. Anything he says must be obeyed, like eating with the left hand only, changing coats, all blue-eyed people standing up etc.

An OLD TYME MUSIC HALL will be enjoyed by young and old alike. Supper is served at small tables, if possible, the fare being pie, peas and chips, After supper, the M.C. sporting a walrus moustache and banging on his table with a gavel, will announce each good old song. The performer sings the verse and one chorus, and then all join in. Have as many entertainers as you like but have someone check that they will be singing different songs. All men should have side whiskers and hair parted down the middle.

For extra fun, have a barber's-shop quartet who will do this for all the brethren who dare to come normal. Ladies should be wearing a bustle.

It will soon be time to think of HALLOWE'EN. Last year the Norwich District Relief Society Presidency sponsored a Witches' Party. Invitations were shaped like witches' hats, and the programme was made up of spells. Main refreshment was naturally witches' brew. Entertainment was community singing with novel words fitted to well-known tunes. For example, to the tune of "Clementine":

In a novel little hovel
Casting spells that went off bang,
Dwelt a bold witch, quite an old witch
And her husband Wizard Prang.

Chorus: Oh you horror, oh you horror,
Oh you horrid Wizard Prang.
If you fell into my cauldron
I'd die laughing, Wizard Prang.

Needless to say, the guests dressed as witches, but changed before they went home.

GRATEFULNESS

Said the proudest flower
To the modest one;
What have you to give
Now that day is done?
With a shy little nod
And a closing bud
Said "Gratefulness"
For the day I've had.
My friends were chosen
To make a chain.
And placed upon a wrist
Then a voice did say.
I'll have that flower
Some other day.

Dorothy Singer, South London

NEWS FROM STAKES AND MISSIONS

The Irish District Choir meeting together for practice in preparation for the District Conference. This choir won third place in the recent Holywood Festival.

MEMBERS of the London Stake participated in three marvellous presentations of the MIA production, "Praise Ye The Lord," on May 3, 4 and 5. The Festival, under the direction of Elder Gary G. Fisher, President of the London Stake Mission, consisted of fourteen different scenes from the scriptures and Church History portraying some of the magnificent moments when music played an important part in worshipping and praising God.

The participants were well rewarded for the many long hours spent in rehearsals when their performances drew enough people to fill the cultural hall of the Hyde Park Chapel to capacity each night. The performance so moved the many members and investigators attending that a request was made for a fourth presentation to be held May 26. This was equally well attended.

YOUNG people from all over the British Mission attended a Youth Conference held in the Hyde Park Chapel on June 3. As the meeting began the number in attendance totalled nearly 800. The conference, based on the theme, "Mormonism. A Complete Way of Life," featured talks by several of the youth, some having been raised in the church since childhood, others converts of only a few weeks. One speaker, a boy of twelve, was not yet a member of the church. The meeting, also featuring two musical selections by young people, reached its climax with a moving and inspirational talk given by President Marion D. Hanks, of the British Mission.

It was a privilege to be part of the first girls' camp in the British Mission since 1935. This experience was shared by 32 leaders and young girls (12 to 16 years) not forgetting Bishop Crisp.

The girls were led by the YWMIA presidency of the Leeds Stake and they had insured all the girls against any possible accident but fortunately no claims were made. The camp was held at "The Lido", Plompton Hill Farm, Wetherby Road, Knaresborough, Yorkshire on June 9, 10 and 11, and the cost of the adventure was 12s. 6d.

After all the tents had been erected, lunch, tea, games and community singing was the order for the first day.

On Sunday morning there was a fully organised Sunday School, with a full programme of lessons for all age groups. At 8 p.m. a wonderful testi-

Leaders of the British Mission YWMIA at the girls' camp at Knaresborough. Back row, left to right, **Sisters M. Partlett, M. Hardy and J. Sinnet;** front row, **Sisters M. Crisp, L. Lawrie and L. Toft.**

Cutting the cake after their wedding in the Leicester Chapel are Sister Shirley A. Bonsell and Brother Malcolm S. McReynolds.

mony meeting was held in which fifteen of the girls and their leaders bore their testimonies in the open. The words of Sister Mavis Crisp, of the Presidency of the YWMIA describe this occasion "Our Thanks to God" was a very appropriate theme title.

On the Monday groups and chaperones went bathing and sunbathing, after which Bishop Crisp took most of the girls out on to a field for a hectic game of "Capture the flag".

When the time arrived for the tents to be packed away all the girls rallied round and did a splendid job and then all stood in a circle and sang "Auld Lang Syne".

The spirit that had been present during the week-end and had bound the friendships of the girls was still very strong. All the girls parted with the words "See you at next year's camp."

A FAREWELL service was held at the Halifax Ward Chapel for the Bardsley family who left for a new life in Australia on June 12. Brother Bardsley presided and the hymns sung were the family's favourites. Both Brother and Sister Bardsley spoke, and also Ward members chosen by them. The whole family was present, Paul, Carol, Janet, Lynn and baby Peter.

The Halifax MIA went on an outing to Jerusalem Farm on the outskirts of Halifax. They were led by Brother and Sister Caley, and in spite of drizzle, a good fire was kept going and sausages were soon sizzling and everyone enjoyed hot dogs.

TWELVE months ago the Birmingham Ward consisted of a solitary unit, the Handsworth Chapel; and the only meetings were held in that chapel. Now there are six Sunday Schools in various parts of the city and two dependent branches, which augurs well for stakehood in the near future.

The two dependent branches are at Dudley, presided over by President John Bowcutt; and Sheldon, presided over by President David Mace.

The Sunday Schools are at Kings Heath, Colmore Road School. Superintendent: Wilfred R. Horton; Kingstanding: Kings Rise School, Superintendent: George Goodby; Quinton: Woodville Road School, Superintendent: Lewis Goodman.

Handsworth, Dudley and Sheldon look after themselves, of course.

The Leicester Stake Patriarch has now moved into his new home and asks us to make known his new address. Elder Oliver Storer, 13 Canwick Close, Westwick Road, Bilborough, Nottingham.

Three Branches of the Plymouth District combined their talents in a MIA Show at the Whitleigh Secondary Modern School, Plymouth, on June 2. Plymouth, Exeter and Newton Abbot Branches presented their talent in a show that lasted three hours. The show was organised and compered by Brother D. Southwould, the District MIA Superintendent.

THE Relief Society of the Doncaster Ward, Leeds Stake, had an evening Bazaar on Saturday, May 19. There was a fine display of embroidery, dressmaking and knitting done by the sisters of Relief Society. The bazaar was a success financially, but it was a bigger success because of the wonderful spirit present among the members old and new. Everybody enjoyed a "cuppa," a sandwich and a chat.

Coventry MIA visited London recently. The tour that they made included a visit to the store with London's largest roof garden, a glance at the Albert Hall, and a trip to Buckingham Palace, where they were just in time to view the rehearsal for the Trooping of the Colour.

The first Wolverhampton Branch Aaronic Priesthood camp was held at Bridgnorth. Despite bad weather, spirits were not dampened. One of the highlights was a midnight feast. Plans are already in hand for another camp to be held later in the year.

A football match was played at Markeaton Park between the over 21s and the under 21s of the Derby Ward. The over 21s won by 6—3 due to the enthusiasm of two non-members. Unfortunately in the later stages of the game, Bishop Gordon Sherlock tore a tendon in his left leg which resulted in his having to have an operation at the Derbyshire Royal Infirmary. Despite

MISSIONARY

British Mission

ARRIVALS :

May 15, 1962
Richard Lee Burr, from Anchorage, Alaska to Chelmsford District.
Lora Johnson Cluff, from Farmington, New Mexico, to Chelmsford District.
Nelson Oaner Cluff, from Farmington, New Mexico, to Chelmsford District.
Charles Kingsley Nelson, from Los Angeles, California, to South London District.
David W. Thomas, from Salt Lake City, Utah, to Hyde Park District.
Ronald H. Victor, from Twin Falls, Idaho, to Hyde Park District.

June 12, 1962
Rulon Steven Sanders, from Salt Lake City, Utah, to Hyde Park District.
Ronald Ralph Chamberlain, from Salt Lake City, Utah, to Brighton District.
Edwin Blair Ford, from Clearfield, Utah, to Southend District.
James Ludde Heaton, from Salt Lake City, Utah, to Rochester District.

June 19, 1962
George Timothy Harris, from Montrose, California, to Southend District.
Lawrence David Klenk, from LaMirada, California, to South London District.
Thomas Meredith Miller, from Ogden, Utah, to Hyde Park District.
Harold Ray Panter, from Kearns, Utah, to Hyde Park District.

June 25, 1962
Pekka Olavi Santonen, from Tampere, Finland, to North London District.

June 26, 1962
Lloyd L. Bybee, from Annabella, Utah, to South London District.
James Kay Hiatt, from Mt. Airy, North Carolina, to Dover District.
Ralph Wayne Lemmon, from Grantsville, Utah, to Dartford District.
Jerry M. Harston, from Bountiful, Utah, to Hyde Park District.
Leonard and Vera Day, from Bountiful, Utah, to Rochester District.

RELEASES :

July 5, 1962
Melvin E. Strong, from Alberta, Canada, Districts laboured : Norwich, Central London, East London, Temple, South Temple. (Travelling Elder).

July 7, 1962
George H. Adamson, from Salt Lake City, Utah. Districts laboured : Hyde Park, West London, East London. (Travelling Elder, Supervising Elder of East London.)

July 9, 1962
David S. Romney, from Salt Lake City, Utah. Districts laboured : Nottingham, Leicester, Central London, North London. (Travelling Elder, Supervising Elder of Hyde Park and South London Districts, Assistant to the President.)

July 11, 1962
June Clawson, from Roy, Utah. Districts laboured : West London, Dover, Rochester, Southend. (Travelling Sister.)

July 17, 1962
Mary Ann Clyde, from Salt Lake City, Utah. Districts laboured : Winchester, South Coastal, Reading, Temple, Romford. (Travelling Sister.)

Central British Mission

APPOINTMENTS :

June 20, 1962
George P. Weggeland appointed Zone Counsellor of Robin Hood Zone.
Gerald Talbot appointed Zone Counsellor of Prince of Wales Zone.
J. Thomas Bowan appointed Zone Counsellor of Shakespeare Zone.
Lee S. Longson appointed Zone Counsellor of Prince of Wales Zone.
Robert E. Greene appointed Supervising Elder of Leicester District.
Barry K. Harris appointed Supervising Elder of Sherwood District.
David B. Bird appointed Supervising Elder of Norwich-Ipswich District.
Stewart D. Tolley appointed Supervising Elder of Stafford District.

ARRIVALS :

June 6, 1962
Brent C. Dixon, from Provo, Utah, to Birmingham.

June 20, 1962
Richard C. Seamons, from Smithfield, Utah, to West Wales.
Michael A. Murphy, from Provo, Utah, to Nottingham.
Robert W. Keller, from Kinsley, Kansas, to Wolverhampton.
Ashby W. Tippets, from Thermopolis, Wyoming, to Merthyr-Tydfil.
John C. Ord, from Provo, Utah, to Wales.

June 27, 1962
Orren K. Labrum, from Salt Lake City, Utah, to North Birmingham.
Robert D. Jones, from Pocatello, Idaho, to Newcastle.

RELEASES :

June 21, 1962
Cyril J. Kershaw, from Salt Lake City, Utah. Districts laboured : Nottingham, Leicester, Birmingham, Ipswich, Mission Home, Newport. (Supervising Elder, Newport District.)

June 22, 1962
David C. Skousen, from Salt Lake City, Utah. Districts laboured : Hyde Park, Coventry, Ipswich, Sherwood, Wales.

June 23, 1962
Desmond L. Johnson, from Orem, Utah. Districts laboured : South London, Wales, Mission Home, Coventry, Mission Home. (Travelling Elder, Supervising Elder, Coventry District, Special Assistant to Mission President.)

Irish Mission

ARRIVALS :

June 5, 1962

Ronald Augustine DeNaughel, from Burley, Idaho, to Lisburn-Portadown.
Steven Charles Elcock, from Salt Lake City, Utah, to Londonderry District.
Sam Lewis King, from North Logan, Utah, to Lisburn-Portadown.
Grace Kathryn McQuaig, from Orlando, Florida, to South Belfast District.
Lynn Mark Nichol, from Salt Lake Utah, to Central Belfast District.
Roger Frederick Sullivan, from Pittsburg, Penn., to North Belfast District.
Richard Fay Thomas, from Salt Lake City, Utah, to North Belfast District.
Kay Auer Wind, from Grantsville, Utah, to Londonderry District.
Arthur Harold Yeager, from Logan, Utah to South Belfast District.

June 20, 1962

Bessie Patricia Wilson, from Seneca, South Carolina, to Larne-Balleymena
Donal Savage, from Antimony, Utah to Central Belfast District.
Sherril Brady Porter, from Salt Lake City, Utah, to Larne-Balleymena.
Craig S. Jorgensen, from Brigham City, Utah, to West Edinburgh District.
Larry Dee Haws, from Ucon, Idaho, to North Belfast District.
Michael Lee May, from Rockland, Idaho, to South Belfast District.
Alan Morris Justesen, from New York, New York, to North Belfast District.
Ivin Matthew Einzinger, from Salt Lake City, Utah, to North Belfast District.
Jerry Francis Battle, from Phoenix, Arizona, to Larne-Ballymena.

APPOINTMENTS :

June 5, 1962
John Theron DeMille appointed Supervising Elder of Lisburn-Portadown District.

June 20, 1962
Ronald Jay Bateman appointed Assistant to the Mission President, Zone Counsellor.
Richard James Kirk appoited Supervising Elder of North Belfast District.
Stephen Gray Tanner appointed Supervising Elder of Larne-Ballymena District.
David Timbrel Worlton appointed Supervising Elder of South Belfast District.

ACTIVITIES

Scottish Mission

ARRIVALS :

June 5, 1962
Spencer Martin Allen, from Denver, Colorado, to Dundee West District.
Jenn Marie Collins, from Ogden, Utah, to Kirkcaldy District.
William Glen, from Toowoomba, Queensland, Australia, to Hamilton District.
Harry Francis Phillips, from Bountiful, Utah, to Paisley District.
Ronald Johnson Thomas, from Midvale, Utah, to Ayr District.

June 11, 1962
Joan McIntosh Walker, from Dumbarton, Scotland, to Central Glasgow District.

June 15, 1962
Carole Heather Scorgie, from Aberdeen, Scotland, to East Glasgow District.

June 19, 1962
George Glenn McInnis, from Mesa, Arizona, to South Glasgow District.
Jeffrey Wayne Mix, from Salt Lake City, Utah, to Kirkcaldy District.
John Thomas Nielsen, from Salt Lake City, to Kirkcaldy District.
Frank Gilman Noel, from Ogden, Utah, to West Edinburgh District.
Dennis Bliss Packard, from Springville, Utah, to South Glasgow District.
David Orton Topham, from Parowan, Utah, to West Edinburgh District.

June 21, 1962
Von Rich Brockbank, from Salt Lake City, to South Scotland District.

June 22, 1962
Paul David Redd, from Provo, Utah, to North Glasgow District.

June 27, 1962
George Gerald Arns, from Cedar City, Utah, to Aberdeen South District.
Alan Egan Cassell, from Redwood City, California, to Aberdeen North District.
Johnnie Lloyd Heileson, from Rigby, Idaho, to Aberdeen South District.
Leland Woodrow Palmer, Jr., from Logan, Utah, to Easterhouse District.
Roy Elvin Welty, from Compton, Califo nia, to Clyde District.
Virginia Faye Eastman, from Woodruff, Utah, to West Edinburgh District.

APPOINTMENTS :

June 5, 1962
Michael Joseph McIntosh appointed Assistant to the Mission President, Zone Counsellor.

June 20, 1962
Bernard Frederick Austin appointed Assistant to the Mission President, Zone Counsellor.
Karl Dennis Blake appointed Supervising Elder of Dundee West District.
Don George Campbell appointed Supervising Elder of Clyde District.
Louis David Curtis appointed Auxiliary Co-ordinator.
Richard Bruce Davidson appointed Supervising Elder of Fraserburgh District.
Merril Roe Hunt appointed Supervising Elder of Dundee East District.
Kenneth Joe Murdock appointed Assistant to the Mission President, Zone Counsellor.
David Harold Parkinson appointed Supervising Elder of Aberdeen South District.
Lorin Kent Pugh appointed Assistant to the Mission President, Zone Counsellor.
Reed Charles Rasmussen appointed Supervising Elder of Aberdeen North District.
Morgan Lafount Richards appointed Assistant to the Mission President, Zone Counsellor.
John Elmo Richardson appointed Supervising Elder of Dumbarton District.
Richard George Salisbury appointed Supervising Elder of South Scotland District.
Cecil Osborn Samuelson, Jr., appointed Supervising Elder of East Glasgow District.
Richard Rex Schwendiman appointed Assistant to the Mission President, Zone Counsellor.
Michael Dell Sessions appointed Mission Accountant.
Brice K. Sorenson appointed Supervising Elder of Paisley District.
Richard Brouwer Teerlink appointed Supervising Elder of Central Glasgow District.

RELEASES :

June 16, 1962
Arlen Dean Looper, from Seattle, Washington. Districts laboured : Motherwell, Hamilton, Barrhead, Kirkcaldy.

July 1, 1962
Albert Roy, from Dundee, Scotland. Districts laboured: Northern Ireland, West Edinburgh, Caithness, Selkirk. (Travelling Elder, Supervising Elder of West Edinburgh District, Assistant to Mission President, Zone Counsellor.)

July 5, 1962
Larry Ronald Ficklin, from Tremonton, Utah. Districts laboured: North Scotland, South Glasgow. (Travelling Elder, Supervising Elder of North Belfast, Assistant to the Mission President, Zone Counsellor.)

July 9, 1962
Warren Raleigh Cottrell, from Fresno, California. Districts laboured: Hull, Grimsby, North Glasgow, Airdrie, Ayr. (Supervising Elder Ayr District, Assistant to the Mission President, Zone Counsellor.)

Joseph Fielding McConkie, from Salt Lake City, Utah. Districts laboured North Manchester, Ayr. (Travelling Elder, Supervising Elder of Kirkcaldy District, Assistant to the Mission President, Zone Counsellor.)

July 10, 1962
Ordella Irene McIntyre, from Caldwell, Idaho. Districts laboured: Dundee, Portadown, South Belfast, Mission Office, Kirkcaldy.

July 31, 1962
Carma Shirley Rollins, from Las Vegas, Utah. Districts laboured: North Glasgow, Falkirk, Mission Office. (Secretary to the Mission President, Mission Relief Society Secretary.)

August 24, 1962
Larry Elvin Bunker, from Salt Lake City, Utah. Districts laboured : Hull, Durham, Belfast, Portadown, North Glasgow, Knightswood, Barrhead. (Travelling Elder, Supervising Elder of North Glasgow, Knightswood, Barrhead Districts, Assistant to the Mission President, Zone Counsellor.)
John Cecil Hart, from Idaho Falls, Idaho. Districts laboured : Liverpool, Stirling, Aberdeen, South Glasgow. (Travelling Elder, Supervising Elder of South Glasgow District, Mission Secretary.)
Kent Bennion Morgan, from Orinda, California. Districts laboured : Leeds, North Manchester, South Glasgow, West Edinburgh, South Scotland. (Travelling Elder, Supervising Elder of South Scotland District, Mission Accountant.)
Michael Julian Murdock, from Salt Lake City, Utah. Districts laboured : Liverpool, Leeds, South Glasgow, Hamilton. (Travelling Elder, Supervising Elder of Hamilton District, Assistant to the Mission President, Zone Counsellor.)
Karl Theodore Nicholson, from Freedom, New Hampshire. Districts laboured : South Manchester, Dublin, Kirkcaldy, Selkirk, East Glasgow. (Travelling Elder, Supervising Elder of Selkirk and East Glasgow Districts, Auxiliary Co-ordinator.)

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